



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

a common seventy-four, as if it were but a fishing smack. This to be the *ne plus ultra* of naval power. Nothing will ever go beyond this sea-giant of war. Before it has made its trial trip, the keel of a ship of 22,000 tons is laid, which, when constructed, would run down the great "*Napoleon*," or the "*Duke of Wellington*," as easily as either of them could sink a common frigate. Thus it goes in the eager race for naval or military superiority. The best-paid science and genius of the age are employed to stimulate the costly competition, by inventing "improvements," or applying "new principles."

Where, when, and how is all this to end? Is this ruinous policy to be pushed until all the leading nations of Christendom shall break down under its weight? It must work to this end, unless timely and effective measures be adopted to arrest the evil. It is proposed, by one or more of the parties in the diplomatic conference now sitting in Paris, that a great Peace Congress of all the European governments shall be held to discuss and adjust the moot questions of that continent. No subject of more vital importance could come before such a Congress of Nations, than some practical plan for putting an end to this ruinous armed-peace system, which is dragging them into the abyss of bankruptcy. They have reached almost the brink of the precipice by proportionate and simultaneous increase of war-armaments. The only way of escape is to retrace their steps; that is, by proportionate and simultaneous dis-armament. In such a Congress, it should be as easy to do this as to *neutralize* the Black Sea, or to limit the number of war-ships in its waters. No nation of Christendom would change its position, or lose any of its relative strength by this arrangement. "If from equals you take equals, the remainders will be equals," is clear enough; and it is equally clear, that if from unequals you take equals, the original inequality will not be effected by an iota either way. To reduce simultaneously the naval armaments of Christendom by so many guns per hundred, and its standing armies by so many men per thousand, would leave all nations in the same relative force as at the present moment. Can any intelligent and candid mind see any other way of extricating those nations from the bog in which they are floundering? Can any impartial man suggest an arrangement more important to their well-being than such a dis-armament?

E. B.

---

### THE RIGHT WAY.

We add a few more specimens from this work on Peace, published by the American Tract Society.

III. Another and plausible objection to the right way is, that *its practice would only subject us to get greater injuries*.

Whether this is true or not, the fact that it is our duty sufficiently answers, this, as indeed it does every objection. We have no right to make the real or supposed results of a divine obligation the criterion of our obedience. If the way which we have presented is the *right* way, it is our plain duty to follow it, *whatever be the consequences*. The objection, however, has not the sanction of either reason or revelation. Obedience to the gospel must necessarily lessen strife, and "turn away wrath." He who controls his own passions, acquires thereby a mastery over those of his adversary, and by his very forbearance disarms the other's enmity, and recalls him to reflection. He does indeed outwardly yield, in refraining from physical resistance, yet he subdues him by a moral power which is far more effective than that of the strongest arm, or the deadliest weapon.

But it may be said, while this is in general true, it is not always the case. When assailed by one of violent temper, will not our forbearance be abused? Are there not those who will basely take advantage of it, and improve the opportunity thus afforded them, by new injuries? It is the misfortune of the Christian world that this has been so generally taken for granted, that few have fairly tested the question in their own experience. Men have so believed their fears upon this subject, that they have rarely given themselves the opportunity to learn whether those fears are just, or groundless. Even the best of Christians have been slow to believe that He who commands, is able to protect his children in their obedience. But is he not the God of providence? How easy it would be for him to avert the blow that is aimed at a faithful disciple, to wither the arm that is lifted against him, and instantly to subdue the ferocious tiger to the disposition of the lamb! We are accustomed, in regard to other duties, to expect that God will sustain and defend us in their discharge. It is a sad *want of faith* which prevents us from thus relying upon Him in the fulfilment of these. When that faith shall be more strongly cherished, it will be found to fulfil our highest expectations; and it will be seen that by the operation of natural laws, and the ordinary course of divine Providence, the right way results only in good to those who practise it. This, the known character of God, and the very constitution of his moral government, lead us confidently to believe.

Owing to the general distrust upon this subject, and to the few efforts made to obey these precepts, we cannot point to as many proofs of the security of the right way as might be desired. There have been instances, however, in which its fearless practice has been rewarded by exemption from imminent peril. One of the most beautiful and affecting of these is related of David, 1 Sam. chap. 24. He had been for a long time pursued by Saul, who was eager to take his life. From place to place his enemy had hunted him like a wild beast, but without success. At length, having been informed that he was in the wilderness of Engedi, he went there with three thousand men, intent upon his capture and destruction. While upon this mission of hate, he providentially turned aside into a cave in which David and his men had concealed themselves, and there slept. Here was an excellent opportunity for David to rid himself of his foe. He might have reasoned this: "My life is in peril. If I now slay him, I shall thereby save myself. If I permit him to live, will he not employ the life which I spare in compassing my destruction? Will not my forbearance expose me to yet greater injuries?" His sense of duty, however, prevailed over his fears, and he contented himself with cutting off the skirt of Saul's garment, for an evidence that he had been within his power; although even for this his heart afterwards "smote him." When Saul had arisen and departed, David followed him, presented himself before him, and assured him of his kind feelings and desired for his welfare. What was the result? Did that bitterest of foes seize this opportunity to gratify his hatred? No; the fiery enemy suddenly became the humble suppliant. Melted with contrition, "Saul lifted up his voice and wept," and said to David, "thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil; . . . wherefore the Lord reward thee good for what thou hast done unto me this day." He then predicted David's future triumph and royalty, implored his mercy towards himself and his seed, and went home without so much as lifting a finger against him for whose blood he had so long thirsted.

There have been many other instances in which a similar treatment of enemies has resulted in a like manner. These have principally occurred among a class who have been the most conspicuous, in modern times, for their obedience to these precepts—the *Friends*, or Quakers. Most nobly have they exemplified and vindicated them. Embodying them as a distinct and

prominent feature of their creed, and accepting their most literal interpretation, they have boldly put them in practice upon the most trying occasions. The remarkable success which has attended their efforts, is a sufficient answer to the objection under consideration. Well will it be for the church and the world, when all Christians shall heed the lesson which has thus, for two centuries, been practically unfolding before them.

During the Irish rebellion of 1798, the peace principles of the Quakers were put to the severest test. Viewed with suspicion by both parties, and threatened and insulted upon all sides, they had the courage publicly to destroy every weapon among them, and firmly adhered to their resolution to do good to both parties, and harm to neither. It is a remarkable circumstance that throughout that fierce and bloody struggle, these peacemakers were generally uninjured. However wild and reckless may have been the fury of either party when victorious, their cry was "Spare the Quakers; they have done good to all, and harm to none." Their peace principles afforded them an equal protection in their intercourse with the savage tribes of North America. It is a well-known and significant fact, that during the early settlement of this country, they were generally exempted from the hostile attacks of the Indians. Of this the history of the colony of Pennsylvania affords a striking example.

It is related of Robert Barclay, that he was once attacked by a highwayman, a pistol levelled at him, and a demand made for his purse. Calm and self-possessed, he looked the robber in the face, and mildly assured him that he was his and every man's friend, and willing to relieve his wants; but being free from the fear of death, he was not to be intimidated by a deadly weapon. He then appealed to him whether he could have the heart to shed the blood of one who had no other feeling or purpose but to do him good. "The robber was confounded; his eye suffused with tears; his brawny arm trembled; his pistol fell to his side; and he fled, abashed, from the presence of the hero who had dared to 'resist the evil.'"

During a violent persecution of Christians in France, in the early part of the last century, M. de St. Claude, a man of eminent piety, was imprisoned in the Bastille. At the same time a man was confined there who was such a monster of ferocity that no one dared to approach him. He seldom spoke without the most horrid blasphemies, and violently struck all who came near him. After exhausting every expedient to overcome his brutal disposition, the governor of the prison persuaded Claude to undertake the task. He was shut up with the inhuman wretch, who at first abated none of his violence, but constantly assailed him with angry revilings and savage blows. The humble Christian responded to them with mild, forgiving words, and patient endurance, and prayers. Such a warfare could not long be sustained. The monster was conquered. Looking in the face of his companion, he cast himself at his feet, and embracing them, burst into a flood of tears. He implored Claude's forgiveness, and entreated him to teach him that religion which had influenced him to such noble conduct. He became from that time a meek, peaceable and pious man; and even when restored to liberty, it was with difficulty that he was persuaded to leave his Christian friend.

We do not affirm that such would be the invariable result of obeying the gospel precepts. It is, however, *the general tendency of that obedience*. Instances have occurred in which forbearance has been attended with consequences precisely opposite. The lives of the Christian martyrs, and especially that of the divinely forgiving and yet crucified Jesus, show that love will not always disarm an enemy. But that such will be its ordinary effect seems reasonable, and is confirmed by human experience. At all events, those who make use of this objection should try the experiment of the prescribed course of conduct, before positively asserting its insecurity. It has never yet been sufficiently tested, nor will it be, until Christians shall

awake from their long indifference, and in the exercise of a simple faith in God, try to discharge plain duty. They will then discover that in this, as in every other respect, duty is interest, and that the Right Way is the only safe way of conducting social intercourse. "Who is he that will harm you, if ye be followers of that which is good?" 1 Peter, 3: 13. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16: 7. "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee." Prov. 20: 22.

#### CONCLUDING APPEAL.

We have now exhibited the *Right Way*, or the application of the Gospel to the intercourse of individuals and nations. It only remains that we affectionately appeal to the heart and conscience of every reader of this volume, thus to apply that gospel to himself and others.

I. Let it be your first endeavor to *conform your own heart and life to its dictates*. Consider each of the divine precepts which have met your eye while reading these pages, as possessed of an equal claim to your obedience with every command of God. View them as matters of *personal* duty and *personal* interest. Turn your gaze within, and explore, by the aid of truth's clear light, the deepest recesses of your soul. Drag out from their lurking places every fiend of passion; then sit in judgment upon them, and condemn and crucify them together with that "old man" sin, whose offspring they are, and whose features they possess. Are they not enemies to your peace, malignant foes to God and your soul, hateful tyrants who silently forge within you the chains of a disgraceful bondage, and seek to enslave your deathless spirit with shameful fetters? Then, in the exercise of a Christlike, godlike spirit, resolve that as far as in you lies, and as far as divine grace shall aid you, you will shake them off, and no longer sin and suffer from them. Transfer your hatred, if you have any, from outward to inward foes. Against them you may be "angry, and sin not."

Would you avoid contention? Then obey from the heart that "royal law," which will forestall it with holy, tender sympathies. Would you convert your enemies into friends? Then cease to befriend your passions, but treat them as your enemies. Would you fulfil duty, and do that which is right towards God and man? Then fulfil the gospel, and exercise love to God and man. Would you be like Jesus? Then imitate him in forgiving and blessing man. Would you be happy? Then foster those kind dispositions and sweet affections whose absence is misery, but whose presence is delight. Would you be glorious? Would you achieve that which is lofty, and ennobling to humanity, and nearly allied to divinity? Then aspire to that glory of the wise man—which is also the glory of God—"to pass over a transgression." Make Christ your pattern, and the gospel your rule of duty. Apply the precepts of Jesus in every relation in life, and let them be, in all your "walk and conversation," as a lamp to your feet and a light to your path.

II. Having done your utmost to mould your own life and character to these precepts, you will feel it to be your duty and privilege to *commend them to others, and lead them into the right way*. Do this by *example*. Let your conduct exert a benign influence upon all who witness it, and attest to every beholder the power and beauty of the spirit of Christ. So exhibit, in all their attractive aspect, the mild graces of love, forgiveness and long-suffering, that they shall sweetly win upon every heart. To these silent and unobtrusive, yet eloquent pleas for peace, add frequent, prayerful and well-directed *efforts*. Inculcate it upon the family as the main-spring of its peculiar joys. Let its language be made to old and young "familiar

as household words." Teach it to the school, as a lesson never to be unlearned, as an indispensable part of both youthful and manly enjoyment, and as an important preparation for active life. Urge it upon the Sabbath-scholar, and imbue the opening minds of the rising generation with that lovely wisdom, whose "ways are ways of pleasantness, and all her paths are peace." Commend it to the neighbor, as the secret of happy intercourse with those about him. Cultivate it in the church, as an imperative obligation, and an essential part of its piety and prosperity. With a heart alive to its importance, improve every opportunity of pressing its claims, and exerting in its favor all the influence that God has given you. So shall you experience in your own peaceful life, and in the sublime consciousness of duty done, and good conferred, a fulfilment of the benediction, "*Blessed are the peacemakers; for they shall be called the children of God.*"

III. By the employment of these and other means, *aim steadfastly at the goal of national peace.* Let your sympathies extend so widely as to embrace the globe, and let your views of duty and faith in God animate you to every effort towards abolishing the curse of war. Be not diverted from this aim by the thought that one person can accomplish but little towards securing it. Remember that all great reforms must begin with individuals, and that the masses of the people cannot instantly be persuaded to yield up their deep-rooted prejudices, but that the change must begin with each one separately. We must infuse right principles into the lesser and more limited relations of life; and in proportion as this is done, their application will become gradually extended, until the same views and feelings which govern the family, the neighborhood, and the church, will be found working out their glorious results in the nation, and throughout the world. Diffuse, therefore, through all the circle of your influence the leaven of a healthy sentiment; and remember that it is by God's blessing upon the united efforts, and God's answer to the united prayers of many such as you, that war is to be abolished.

Perhaps you cannot influence governments and rulers; but may you not put in motion, or assist the means which shall influence them? Perhaps you cannot bring eloquence to bear upon this theme; but may not your pen become "mightier than the sword," by doing something towards staying its ravages? Or cannot you exert an influence upon other minds, and enlist them in this work? Or cannot you contribute of your substance towards disseminating right principles upon this subject? Who cannot *pray* for so inestimable a blessing! Here is a means that is not denied to any, and one more effective than tongue, or pen, or sword. The prayer of faith can arise above the din of battle, and the strife of a world at war with God and itself, and its answer can say to the discordant elements, "*Peace; be still.*" Whatever else you do, or leave undone in this work, "pray for the peace of Jerusalem," and for that of the whole world. O that the cry for peace might go up from every pious heart with such effectual fervor, that He who heareth prayer should arise in the might and majesty of his omnipotence, and "speak peace to the heathen!"

1. We appeal to all *rulers and legislators.* God has imposed upon you a solemn responsibility, and you cannot evade it. He has committed to your guardianship the lives and interests of many of his creatures, and you must account to him for the manner in which you discharge that trust. He has placed in your hands the open Bible, and revealed to you his will, which is the only rule of human right. Will you recklessly trample upon his sovereign edicts, despise his authority, and brave his vengeance? Will you, by encouraging or declaring war, wreck the peace and prosperity, the virtue, the happiness, and the lives of those committed to your charge?

Pause ere you do it, and honestly consider the end of such a course. Look upon the peaceful homes of the nation, and ask whether yours shall be the hand to mar and blight them. Look at its prosperous commercial interests, and ask whether your hand shall overwhelm them in destruction. Look at our thronged sanctuaries, and all the various influences of morality and religion which are the country's safeguard, and ask whether your hand shall overthrow them, and deluge the land with vice and irreligion. Look forward to the judgment-day, and ask whether you shall be willing then to answer for the lives and *souls* of thousands. Oh, listen to the voice of humanity, of patriotism, and of religion, and exert your power for the good of men. Let your voice be heard in the national councils echoing the growing sentiments of Christians and philanthropists, and demanding that war shall be no more. So, whether successful or not, your hands shall be free from blood, and your name transmitted with honor to posterity.

2. We appeal to all *citizens*. Upon you especially devolves this work, for you are in this land the real sovereigns. It is your voices which sway the national councils, and your minds which resolve upon national conduct. You have the power, citizens of America, to stay the plague of war, if you have the will. It is for you to speak the word, and peace shall be made the law of the nation, and secured to yourselves and your posterity. We therefore ask you seriously to contemplate the blessings which may thus be perpetuated, and the curse which may thus be banished—the national glory and prosperity to be thus gained, and the shame and disaster to be thus avoided. Survey your smiling fields—your thriving commerce and manufactures—your schools, colleges and churches—your homes and firesides; let the view of these impel you to the employment of those means, and the utterance of that voice, which shall abolish this bane of civil, social and domestic life. As you love your country, and would secure its real and lasting welfare, let peace, more potent than armies or navies, surround the nation with its perpetual bulwark of defence.

3. We appeal to all *philanthropists*. Has not this moral plague long enough blighted our earth, and withered human joys? Is it not time that heaven's own antidote be applied to it? Oh, then, heed the cries and groans of so many of your fellow-creatures; be moved by the tears of widows and orphans; listen to the appeals of suffering, outraged humanity; and then, your heart full of pitying emotion, and your mind resolute with holy purposes, spare no effort to redeem men from this plague.

4. We appeal to the *young*. We turn with peculiar pleasure and strong hope to the rising generation, and would enlist their active labors in this work. Make the principles of the gospel your rule of life, and begin early to practice and commend them. They will prove to you the surest means of success and happiness, and go far towards rendering your path upon earth that smooth and flowery one which youth always dreams it may be. It is only by fervently loving God and your race, that you can extract from life its choicest sweets. To you we especially look for zealous efforts in behalf of *national peace*, for your minds are comparatively unprejudiced, and open to the conviction of its necessity, and your hearts and hands are strong to resolve and act upon that conviction. Let this cause take deep hold upon your inmost sympathies. Youth of America, can you desire a loftier honor, or can you better prove your patriotism, and signalize yourselves as benefactors of mankind and as *Christians*, than by an earnest devotedness to this work? Would that you might be the favored ones to whom it shall be given to introduce the reign of universal peace! Such, there is every reason to believe, you may become, if you will; and God will assuredly smile upon your efforts, and make glorious and blessed the *generation of peace-makers*.

5. We appeal to *women*. If any are interested in this cause, you are; for upon you have fallen many of the chief evils of war. Then exert wisely

your influence in favor of peace. If you would not have your homes made desolate, and your hearts torn with keenest pangs; if you would not have earth's fondest ties cruelly rent asunder, and your lives clouded with heaviest griefs, enlist in this work that zeal and enthusiasm which characterize so many of your benevolent enterprises. By example, by persuasion, by entreaty, seek to influence the minds about you in its favor. Urge it upon fathers, husbands, sons, and brothers. Mould the infant minds intrusted to you with a hatred of every form of strife. Carefully banish from their youthful sports the toys and pictures of war; and among their earliest and most indelible impressions, let there be, not that admiration of martial dress and exploits which so often poisons their minds, but a deep, unalterable abhorrence of everything pertaining to this horrid crime. This is a cause which will become you. It sits most gracefully upon the female character, affording that loveliest of ornaments, which, we are told, "is in the sight of God of great price," "even the ornament of a meek and quiet spirit."

6. We appeal to all *ministers of the gospel*. Upon you devolves the duty and the glorious privilege of bearing God's messages to human hearts. "Embassadors for Christ," your embassy is one of *peace*. The very terms of your commission imply it; for how can you faithfully "preach the gospel," without publishing abroad those great duties which, as has been shown, the gospel so strongly inculcates? It is a safe rule to guide the preacher in the selection of his themes, and in judging of the prominence to be given to particular subjects, to notice the frequency and extent to which they are insisted upon in the Bible. The word is a complete system, and gives to each truth its proper eminence and comparative importance. It is arranged with such symmetry, that it is as perfect as a whole as it is in each separate part. They who would reproduce the edifice in others, must observe the same harmony of proportions; and not only "declare the whole counsel of God," but assign to each portion of it that prominence which God has given it.

If this view be correct, has not one great feature of the religion of Christ been kept much in the back-ground? The precepts relating to human intercourse were deemed by our Lord of sufficient importance to claim frequent and earnest reiteration. They are no less so at this day, and should be often studied and enforced by the gospel preacher. Had the time that has been spent in pulpit discussions of far less moment, and in frivolous and sometimes bitter controversies, been devoted to the preaching of the duties under consideration, not only would much dissension and ill-feeling have been avoided, but there would probably have been no need, at this late day, of efforts to abolish war, for it would have ceased.

Oh, then, watchmen of Zion, "hear the word at the mouth of the Lord," and sound the gospel trumpet in the ears of men. Now, in the soft music of persuasive invitation, let it breathe forth the law of love. Now, in appalling thunders, let it denounce all "bitterness, wrath and envying." Proclaim from your thousands of pulpits the blessedness of the meek, the merciful, and the peacemakers. It is a fit theme for sacred eloquence, and may well inspire its loftiest efforts. As you exhort to peace with God, commend peace with one another. Exhibit, in their place, these beautiful requirements of Christianity; and let them commend to many souls the religion that teaches them, and lead the church and the world better to estimate and practice them. So shall the song be echoed by many hearts, led by you into paths of peace, "How beautiful upon the mountains are the feet of him that bringeth good tidings—that *publisheth peace*."

7. We appeal to *all Christians*. Do you believe that the precepts which form the basis of this work are the precepts of Christ? Then we need urge no other plea to remind you of your duty. Will you not obey that voice of Jesus which has addressed you? Let the sounds of contention in which it has been almost drowned for centuries, only add to its emphasis,



and clothe it with redoubled thunders of command, and yet more pleading accents of entreaty. Embrace with joy and gratitude the law of love, and let your inmost soul become imbued with its sweet influences. Then seek to apply it to the community, the church, the nation, and the world. Put forth your hand to the work of abolishing war. In proportion as you labor and pray for that consummation, you will obey an important part of the gospel, foster religion and morality, and hasten the millennial glory. Wield diligently those forces which God has placed at your command, and which only Christians can adequately employ. *Labor* with untiring diligence. "*Pray* without ceasing." Pour into the ears of God and man your pleas and your entreaties. Hear the mingled groans of the wounded and dying, and the sighs of the widow and the fatherless, and let them quicken you to effort. See the countless and gigantic iniquities of this accursed system. Think of the eternal writhings of the souls whom it destroys. Hear, added to voices that plead from earth, and wail from hell, the tones of Jehovah's plain commands. Let them awaken every energy to the task of an unquestioning obedience. See that bow of promise which spans the centuries of darkness, and assures you that the deluge of human blood shall one day cease to flow, and the nations "not learn war any more." Let it incite you to hope and duty.

As you would be happy; as you would promote the sum of human bliss, and prevent much human woe; as you would remove a mighty stumbling-block from the path of religious progress, and "prepare the way of the Lord" for his peaceful kingdom—O, Christian, cease not to toil and pray in this work! All heaven calls out to you—earth pleads—hell warns! The interests of humanity, truth, justice and religion—the hopes of those that are ready to perish—all that is dear to pious souls—all that is lovely and glowing in the world's future destiny—plead with you, Christian, to engage earnestly in this work!

Let the pleas of duty and interest, of God and man, be heeded. Let the church exert her power, and, by the blessing of God, wipe away this reproach and this guilt from the face of Christendom. So shall that angels' song, which was sung at the birth of Jesus, after having been drowned for centuries in the harsh clamors of human strife, be again heard and echoed by every heart: "*Glory to God in the highest: on earth PEACE, good-will towards men.*"

---

SUFFERINGS INCIDENT TO MARCHES.—Trace the French army in the Russian campaign. On halting at night, the soldiers threw themselves down on the first dirty straw they could find, and there perished in large numbers with hunger and fatigue. From such sufferings, and from the infection of the air by putrefied carcasses of men and horses that strewed the roads, there sprang two dreadful epidemics, the dysentery and typhus fever. So fatal were these combined causes, that of 22,000 Bavarians, only 11,000 reached the Duna, though they had been in no action; and the flower of both the French and the allied armies perished. A division of the Russian army, amounting, at the commencement of the pursuit of the French, to 120,000 men, could not, on the frontier of the Duchy of Warsaw, muster 35,000; and a re-enforcement of 10,000, that had marched from Wilna, arrived with only 1500, of whom one half were the next day in the hospitals. Some battalions retained less than fifty men, and many companies were utterly annihilated!